



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

acter that it could be used even when not attached to an epithet like *κυνῶπις*; for here we should have to translate "it is good to give gifts to the gods, for least of all men did my son forget the gods; therefore have they remembered him." The meaning at least is excellent, while it is difficult to see why Priam, when seeking to ransom the body of his son so lately killed, should express either a doubt that he had ever existed, or an assurance that he really once had a son. Further, the supporters of the other views must also assume a development of the phrase to a formal meaning and a development less easy to follow.

A. G. LAIRD

UNIVERSITY OF WISCONSIN

PLAUTUS *TRIN.* 368

Sapienti aetas condimentum, sapiens aetati cibust.

Though rejected by Ritschl, this verse is defended by Haupt, Ussing, and Brix, and is retained by Leo and most of the more recent editors. It seems, however, to be still in need of satisfactory interpretation. Freeman and Sloman pronounce it meaningless and omit it; Goetz and Schoell obelize *sapiens*, and Brix and Morris admit finding the concrete use of the word rather strange and hard; and all explanations that I have seen¹ seem to me to involve the clauses in hopeless inconsistency with each other.

I believe that the verse is sound in text and that it stands in its proper place in A and in our editions. Two suggestions will, I hope, contribute something toward clearing up its meaning. One is that *sapienti* and *sapiens* may be used here not as substantives, but to refer, perhaps somewhat loosely, to *ingenio* of the preceding verse. To take it so relieves in some measure the harshness referred to, by substituting *sapiens ingenium* for "the wise man," in much the same way that Livy (i. 9. 16) writes *muliebre ingenium* for "women." The other is that the close connection that exists between the two clauses has been generally overlooked, and that too much has, in consequence, been read into the second one. The terms here used may very well have been drawn from some such expression, probably proverbial, as that quoted by Cicero (*Fin.* ii. 28. 90) from Socrates, *cibi condimentum esse famem*. However that may be, the terms are here, and the relation between them is emphasized. Between native wisdom and age, our verse declares, the relation is that of a viand and its seasoning: the first clause asserts that age is, with reference to wisdom,

¹ Possibly with the exception of Morris'; I cannot be sure from his note whether or not he understands the verse to mean that age subsists upon wisdom.

(merely) a seasoning added to it; the second says nothing more, I think, than that wisdom is, conversely, as far as age is concerned, the viand (that is, the really important part of the combination) to which age is added as a seasoning. This makes the expression somewhat redundant, it must be admitted; but one has only to look back through the scene to which this verse belongs, and especially at vss. 305-12 and vss. 318-22, to see that such redundancy is not at all foreign to Philto's moralizing style. Lysiteles, too, indulges in something like it at vs. 329. On the other hand, this view avoids the inconsistency involved in interpretations which represent wisdom as being in any sense *consumed* by age. That *cibus* does in most connections denote something that is consumed or is designed to be consumed, is of course true; but food is not consumed by the seasoning that is applied to it.

I should therefore put a semicolon at the end of vs. 367, and render the couplet thus: "Not by age, but by nature is wisdom gained; for native wisdom age is seasoning, but under age the food is wisdom."

CHARLES N. COLE

OBERLIN COLLEGE

CAESAR *BELLUM CIVILE* iii. 18. 4

In the February number of the *Journal* Professor Shorey makes an interesting note on οὐδὲν δέομαι, with the colloquial tone of "I have no use for." In Caesar's *Civil War* iii. 18. 4 *quid mihi opus est* seems to me to have the same tone, viz.:

"quid mihi," inquit, "aut vita aut civitate opus est, quam beneficio Caesaris habere videbor."

In the Latin instance, *opus est* might seem to have taken up what would be the proper etymological sense of its synonym, *usus est*, just as it appropriated the construction of *usus est*.

Examples more or less similar may be found cited by Lewis and Short, s. v. *opus*. III. A. 2, and Horace *Sat.* ii. 6. 116 (*mus rusticus loquitur*) is a complete parallel: *haud mihi vita est opus hac*, and is compared by Professor Rolfe in his note to the locution "I have no use for." Kiessling's note on *est opus* is curiously strained: "ein Gegensatz zu dem *urbanus*, der gezwungen ist solche Unruhe erdulden zu müssen, hat er dies ja nicht nötig." In view of the Caesar parallel, it would seem quite untenable.

E. W. F.